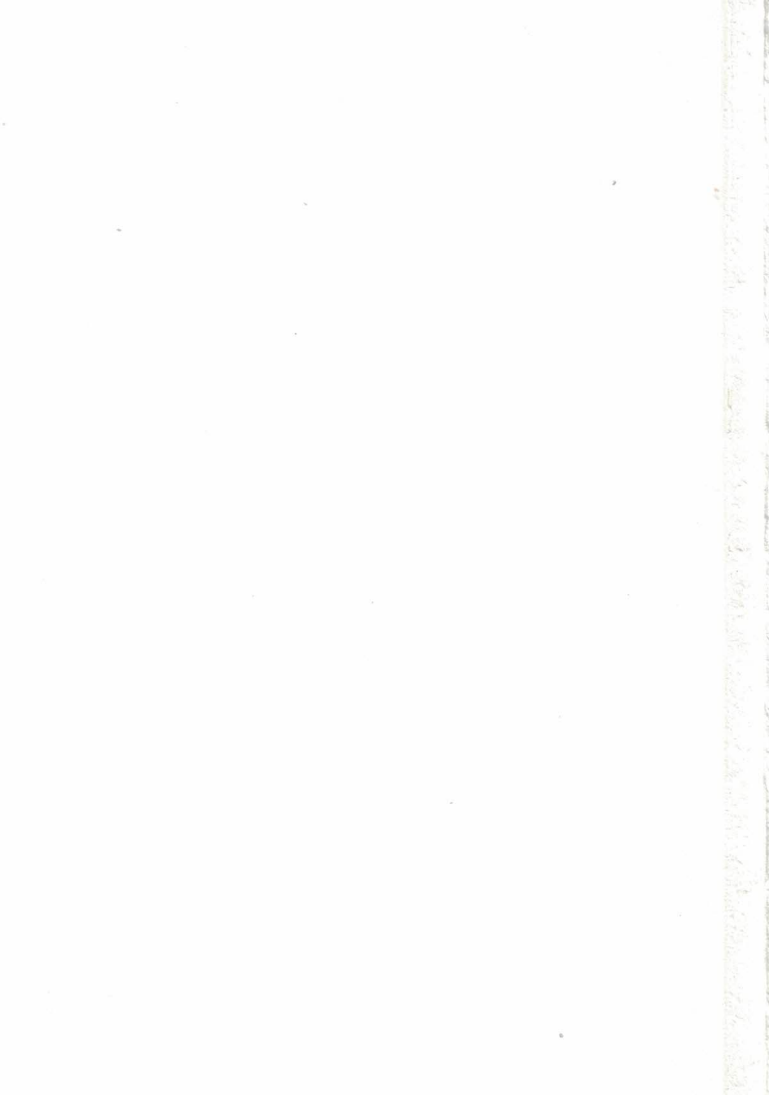


How To Overcome Your Difficulties

By
Ven. Dr. K. Sri Dhammananda



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"Sabba Dānaṃ Dhamma Dānaṃ Jināti"

"Gift of Truth Excel All Other Gifts"

**"How to overcome your difficulties" The
reprint of this book is dedicated to Late Mdm.**

Lim Soo Ing

林素英女士.

By her family members.

**May the merits that accrue from this gift of
Truth ensure the late Mdm. Lim Soo Ing a
happy and blissful state in her next birth.**

Ven. Weragoda Sarada Nayaka Maha Thero

20.03.2021



Are you worried? Are you miserable? If so, you are invited to read this booklet to develop a better understanding of your problems. It is dedicated to you and to those who worry.

Fear and Worry

Fear and worry are born of the imaginings of a mind that is influenced by worldly conditions. They are rooted in craving and attachment. In fact, life is like a motion picture in which everything is constantly moving and changing. Nothing in this world is permanent or still. Those who are youthful and strong have fear of dying young. Those who are old and suffering worry about living too long. In between these two are those who crave for merriment all the year round.

Joyful expectations of the pleasant seem to pass off too quickly. Fearful expectations

of the unpleasant create anxieties that do not seem to go away. Such feelings are natural. Such ups and downs of life play with an illusory self or ego, like a puppet on a string, but the mind is supreme unto itself.

The training of the mind, otherwise known as mental culture, is the first step towards taming mental unrest. The Buddha had explained,

*"From craving springs grief,
from craving springs fear,
For him who is wholly free from craving,
there is no grief, much less fear."*

All forms of attachment will end in sorrow. Neither tears nor long goodbyes can end the transience of life. All compounded things are impermanent.

Both the old and the young suffer in this existence. No one is exempted. Many teenag-

ers have growing pains. Being neither frogs nor tadpoles, teenagers are understandably inexperienced at building stable relationships with members of the opposite sex. They try to show off their attractiveness in trying to impress the members of the opposite sex, who are flattered to see themselves as sex objects. Both try to behave not as they really are, but as what they think is adult. They are afraid that if they behave naturally, they will be laughed at. This type of behaviour has the potential for being exploited. There is fear of rejection as well as worry about deflated egos. Unrequited love will often 'break' many teenage hearts because they feel they have made 'fools of themselves'. Some are even driven to commit suicide. But such traumas could be avoided if life is seen as it really is. Young people must be taught the Buddhist approach

to life, so that they can grow and mature in the correct way.

"Wheresoever fear arises, it arises in the fool, not in the wise man," said the Buddha.

Fear is nothing more than a state of mind. One's state of mind is subject to control and direction – the negative use of thought produces fear, while the positive use of thought enables our hopes and ideals to be realised. The choice rests entirely with ourselves. Every human being has the ability to control his own mind. Nature has endowed man with absolute control over one thing, and that is thought. Everything that a man creates begins in the form of a thought. Here is the key to help one understand the principle by which fear may be mastered.

A noted British anatomist was once asked by a student what was the best cure for fear,

and he answered, "*Try doing something for someone.*"

The student was considerably astonished by the reply, and requested further enlightenment, whereupon his instructor said, "*You can't have two opposing sets of thoughts in your mind at one and the same time.*" One set of thoughts will always drive the other out. If, for instance, your mind is completely occupied with an unselfish desire to help someone else, you cannot be harbouring fear at the same time.

"Worry dries up the blood sooner than age." Fear and worry in moderation are natural instincts of self-preservation, but constant, irrational fear and prolonged worry are relentless enemies to the human body. They derange the normal bodily functions.

Control your Mind

Man's mind influences his body profoundly. The mind has just as much potential to be a medication as it has to be a poison. When the mind is vicious, it can kill a being but when it is steady and diligent, it can benefit others. When the mind is concentrated on right thoughts, and supported by right effort and understanding, the effect it produces is immense. A mind with pure and wholesome thoughts leads to healthy, relaxed living.

The Buddha said, *"No enemy can harm one as much as one's own thoughts of craving, thoughts of hate, thoughts of jealousy and so on."*

A man, who does not know how to adjust his mind according to circumstances, is almost like a dead man. Turn your mind inwards, and try to find pleasure within yourself.

It is only when the mind is controlled and properly directed that it becomes useful to its owner and the society. An unruly mind is a liability to both its owner and others. All the havoc wrought in this world is the creation of men who have not learned the way of mind-control, balance and poise.

Calmness is not weakness. A man with a calm attitude at all times demonstrates himself as a man of culture. It is not too hard for one to be calm when things are favourable, but it is indeed hard to be composed when things go wrong. It is this difficult quality that is worth achieving, because by exercising such calm and control, a man builds strength of character.

The Voice of Nature

Modern man does not listen to the voice of nature because of his preoccupation with material gains and pleasures. He is so preoccupied with worldly pleasures that he neglects his spiritual needs. This unnatural behaviour of contemporary man immediately results in a wrong view of human life and its ultimate purpose. It is the cause of all the frustration, anxiety, fear and insecurity of our present times.

If man is cruel and wicked, and lives against the laws of nature and the cosmos, his actions, speech and thoughts would pollute the whole environment. Nature that is abused will not provide what man requires for his living; instead, clashes, conflicts, epidemics and disasters will be in store for him.

If man lives in accordance with this natural law, leads a righteous life, purifies the world through the merits of his virtues and radiates his compassionate love towards other living beings, he can bring about happiness for mankind. One who really likes peace should not violate another man's freedom. It is wrong to disturb and deceive others.

You may be a very busy person, but spend at least a few minutes a day in meditation or in reading some valuable books. This habit will relieve your worries and develop your mind. Religion is for your benefit. Therefore, it is your duty to think about your religion. Spare some time to attend gatherings held in a religious atmosphere. Even a short period spent in the company of spiritually-inclined people will produce good results.

Mental Health & Criminal Tendencies

The increase in all kinds of mental ailments and disturbances is the most alarming trend of all diseases of the modern age. There are more and more mentally sick patients all over the world, especially in the affluent countries.

In many cases, the criminal element within our society is mentioned in the same breath as mental illness. One positive and far-reaching result, stemming directly from the research work of Freud, is the recognition that criminals and delinquents are mentally sick people, who need treatment rather than punishment. It is this liberal outlook on the problem that is the basis of all "progressive" social reforms to replace punishment with rehabilitation.

Know Thy Neighbour

When we do not see how other people live, we may not learn the different ways of living. Travel is the best form of education. Personal encounters with people who are different from ourselves make us feel more sympathetic. Intolerance often arises from ignorance of another person's needs and way of thinking.

Man's Unhappiness

The Buddha taught that all of man's unhappiness results from the selfish desire for more pleasures that money can buy, more power over other men, and, most important of all, the desire to live forever, even after death! The desire for these things makes people selfish. They think only of themselves, want things

only for themselves, and do not care about what happens to other people. When their wishes are not fulfilled, they become restless and discontented. The only way to avoid this restlessness is to get rid of the desires that cause it. This is very difficult, but when a man achieves it, he appreciates it.

Time will Heal Our Wounds

Trouble passes. What has caused you to burst into tears will soon be forgotten. You may remember that you cried but not why you did so! As we grow up and go through life, we are often surprised at how we lie awake at night, brooding over something that has upset us during the day, or how we nurse resentment against someone by letting the same thoughts run through our minds concerning how to have our own back. We may fly into

a rage at the spur of the moment over something, and later wonder what it was that we were so angry about, and be surprised to realise what a waste of time and energy it had all been. We have deliberately continued being unhappy when we could have stopped being so and started thinking about something else which is more wholesome.

Whatever our troubles are, and however aggrieved we may feel, time will heal our wounds, but surely there must be something we can do to prevent ourselves from being hurt in the first place. Why should we allow others or our troubles to drain away our energy and make us unhappy? The answer is that they do not. It is we who make ourselves unhappy.

You may have some trouble in your working place but you should not infect your

home with a bad atmosphere. You should realise that there is an end to those problems. The solutions could be found in achieving freedom from our selfish desires, by eradicating all forms of confusion and ignorance.

Whenever we fail to find a solution to a problem, we are inclined to find a scapegoat, on whom we vent our frustration. We are not prepared to admit our own shortcomings. It is easier to put the blame on others. In fact, some even take pleasure in doing so. This is a completely wrong attitude to adopt. We must not show resentment towards others. We should do our utmost, painstakingly and calmly, to resolve our own problems. We must be prepared to face up to any difficulties that we encounter.

Healthy Atmosphere

Jokes and remarks directed at you in bad taste should be deflected with good humour. This is one way to avoid enmity with anybody. Losing your cool while playing the game will cause you to become strung up. You will forfeit a possible win. That will even spoil the pleasure of those watching the game.

There is no way that you can change everyone in this world to your way of thinking. It is not even desirable. If everyone agrees with you, the world will soon run out of ideas.

There are many ways of correcting a person when he is wrong. By criticising, blaming and railing at him in public, you will be humiliating him, rather than correcting him. One is certain to make more enemies through criticism. If you can show concern for a per-

son with kind words, he will thank you for it someday.

Never use harsh or unpleasant words whenever you express your views on certain issues. Diplomacy, gentleness and politeness do not hurt anybody. In fact, they will open many doors for more effective communication.

Do not feel defensive when your own faults are being pointed out. Your faults are your signposts for learning perfection. Temper is a poor camouflage for shortcomings. When someone loses his temper, he will blurt out too many things which are better left unsaid. Never reveal a former friend's personal secret, no matter how angry you are with him now. You will only degrade yourself in the process and others would never accept you as a sincere friend thereafter. Oth-

ers will think you could do to them the same thing that you did to hurt a former friend, no one will trust you.

Have The Courage to Face Criticism

Sweetness causes sickness, while bitterness comes with the cure. Praise is sweetness, an excess of which causes sickness; while criticism is like a bitter pill which cures. We must have the courage to welcome criticism and not be afraid of it.

"The ugliness we see in others

Is a reflection of our own nature."

A man's life, circumstances and world are reflections of his own thoughts and beliefs. All men are mirrors of themselves, reflecting their own natures, including their pains and ills.

Happiness and Materialism

Many people believe that they can solve all their problems by just having money. They, however, fail to realise that money itself has its attendant problems. Money cannot solve all problems.

Most people never think properly. All through their lives, they are like race-track greyhounds running after a rabbit decoy. When the chase ends, all the excitement disappears. This is very much like the nature of sensual happiness in the wonderland of materialism. As soon as the desired object is obtained, the happiness ends and new desires arise. Getting the object appears not quite as satisfying as the chase itself.

When we lose something, remember the following advice:-

*"Say not that this is yours and that is mine,
Just say, this came to you and that to me,
So we may not regret the fading shine,
Of all the glorious things which ceased to be."*

Wealth is not something for you to accumulate for craving's sake. It is intended for your welfare, as well as the welfare of others. Try to make the world around you a better place to live in. Use your wealth wisely to reduce the sufferings of the poor, the sick and the aged. Fulfill your duties to your people, your country and your religion. When the time comes for you to leave, you will have immense peace and bliss as you recall the past good and selfless deeds that you have done.

Seeking wealth through gambling is like expecting a passing cloud to shelter us from the sun. On the other hand, aspiring for pros-

perity through diligent work is as secure as building a permanent shelter from the sun and rain.

"Your property will remain when you die. Your friends and relatives will follow you up to your grave, but only the good or bad actions that you have done during your lifetime (karma) will follow you beyond the grave."

Fulfilling dreams of riches may sound magical, but fear and worry always lie in wait for such magic to wear off. A rich lifestyle brings its share of mental disturbance. With an abundance of ill-used wealth, it becomes impossible to attain the simple things in life such as friendship, trust and confidence, which are taken for granted in humbler circumstances. When a lifestyle begins to generate a sense of insecurity, wisdom is required to put oneself on the right track again. Riches

have their trade-offs — the happiness of owning them is diminished by as much fear and worry about losing them.

For our personal happiness, we should acquire wealth righteously. “Blessed are they who earn their living without harming others,” said the Buddha. Our happiness cannot be long-lived and meaningful if our wealth leaves sorrow and suffering in its wake. Wealth that is flouted arouses envy, but wealth that is well managed earns respect.

Your wealth can edify your house but not you. Only your own virtues can edify you. Your dress can adorn your body but not you. Only your good conduct can do so.

Ultimately, it is blissful to know that “happiness is a perfume that you cannot pour on others without getting a few drops on yourself.” The world may not be what you

want it to be, but you can tune your heart to find happiness within it. It is only when you have suffered for doing good that you can rise above others in understanding and personal happiness.

"If we want to find happiness, let us stop thinking about gratitude or ingratitude and give for the inner joy of giving. Ingratitude is natural — like weeds. Gratitude is like a rose. It has to be fed, watered, cultivated, loved and protected."

(Dale Carnegie)

Act Wisely

Man must know how to use his youth, wealth and knowledge at the proper time and place and in the proper way, for his own benefit, as well as the benefit of others. If he misuses his privilege, it will only cause his

downfall. *"Man must be strong enough to know when he is weak, brave enough to encounter fear, dignified and having moral courage in honest defeat, humble and gentle in victory."*

Some people have the blessings of sudden wealth through chance or inheritance, but not many are endowed with the wisdom to protect it, conserve it or put it to good use. Anything that is not earned through the sweat of hard work tends to be squandered through abuse.

Adjust Ourselves

Customs and traditions are important channels for the learning and sharing of human experiences in any community. The dilemma that we face in an ever changing world is whether to live with or break with the past. There will always be a 'generation gap' be-

tween the old and the young because of different perceptions of changing circumstances and values. The older generation fears that the young people may lose their heritage while the young people worry that an ancient past may become a stumbling block in modern living. Change must always be considered carefully.

Popular culture creates momentary idols and folk heroes who portray images of conflicting lifestyles. The mass media helps to reinforce this and young minds are prone to accept everything that the mass media propagate. There may be political or social messages in movements such as the Hippie or Yuppie movements but it is vital for the young to have the wisdom of the older generation to separate the good from the bad. The time-tested and proven good old values do not

change. Values such as thrift, honesty, liberality and hard work for dignified living remain fresh in any community.

In an Asian setting, the customs and traditions associated with marriages and funerals are very important. The question is whether we should spend so much money and time to carry out these customs and traditions in the modern world. Are they really necessary? There is no better advice than what the Buddha gave in the Kalama Sutta:

"When you know yourselves that these ideas are unprofitable, liable to censure, condemned by the wise, and if they are being adopted and put into effect, they would lead to harm and suffering, then you should abandon them.... When you know yourselves that these things are wholesome, blameless, commended by the wise, and if they are being adopted and put into ef-

fect, they would lead to welfare and happiness, then you should practise them and abide by them."

Every man is a creature of the universe. So long as man is concerned with making our society more humane and re-ordering the world for the better, time will always bridge the gap between the young and the old. Worry and fear over the direction of change will lose their grip. The older people only have to remember how their own parents had objected to certain ways of living that were considered modern at the time when they were young. Tolerance to differences on an issue is a virtue. An open attitude can only be a happy one.

Mind Your Own Business

It is blissful to be able to attend to your own affairs without entertaining doubts about others. Here is the Buddha's advice:

"Let none find fault with others; let none see the omissions and commissions of others, but let one see one's own acts, done and undone."

"He who is always observant of others' faults, and irritable, increases his own defilements. He is far from the destruction of defilements."

"The faults of others are easily seen, but one's own is difficult to see. One winnows others' faults like chaff, but hides one's own as a crafty fowler covers himself."

No one is free from blame and criticism. The Buddha said,

"People blame others for their silence. They blame those who talk much and those who talk

in moderation. There is, therefore, no one in this world who is not blamed." He further said, *"There never was, there never will be, nor is there now, anyone who is wholly blamed or wholly praised."*

Not all who criticise you are your enemies. You can use their remarks to find out the weaknesses in yourself which you cannot see.

You should not give up good work just because of criticism. If you can admit your own weaknesses, indeed you have the intellectual strength to succeed.

"The noble ones swerve not from the right path, let happen what may and no longer crave after worldly joys. The wise ones remain calm and constant in mind, alike in joy and in sorrow."

Be Unbiased

You should not come to any hasty decision regarding any matter when you are in a bad mood or under provocation. Any decision or conclusion reached during such a period would be a matter that you could regret one day. Allow your mind to calm down first and think. Then, your judgement will be an unbiased one.

Cultivate tolerance, for tolerance helps you to sympathise with other people's troubles. Avoid unnecessary criticism. Try to realise that even the finest human being is not infallible. The weakness that you find in your neighbour can be found in yourself. It has been said that you should not throw stones at others while staying in glass houses.

Humility

Humility is the wise man's measure for knowing the difference between what is and what is yet to be. "The Buddha Himself started His ministry by discarding all His princely pride in an act of self-humiliation. He attained sainthood during His life, but He never lost His naturalness and never assumed superior airs. His dissertations and parables were never pompous. He had time for the most humble of men. He never lost His sense of humour."

Do Not Waste Your Time

To waste a man's existence in worrying about the future, in grieving over the past, in idleness or in heedlessness, is to show his lack of fitness for the noble place that he holds as the best of earthly creatures. He will thus create

bad karma which will relegate him to a place befitting his unworthiness. Bear this in mind, and do good while life lasts. By wasting your time, you harm not only yourself but also others, for your time is as much others' as it is yours.

Patience and Tolerance

Be patient with all. Anger leads one along a blind path. While it irritates and annoys others, it also hurts oneself. Anger weakens the physical body and disturbs the mind. A harsh word, like an arrow discharged from a bow, can never be retracted even if you offer a thousand apologies.

Certain creatures cannot see in the daytime whilst some others are blind at night, but a man, who is driven to intense hatred, does not observe anything, either by day or night.

When you are angry, who do you fight with? What do you fight with? You fight with yourself, for you are the worst enemy of yourself. The mind is your best friend but it can easily become your worst foe. Some types of heart trouble, rheumatic disorders, and skin diseases are traceable to chronic resentment, hatred and jealousy. Such destructive feelings poison the heart. They foster the development of latent diseases by reducing the body's natural defences against disease microbes.

Returning Good for Evil

If you want to be rid of your enemies, you must first kill the greatest enemy within you – your anger. If you are perturbed by the distractions from your enemies, it means that you are fulfilling the wishes of your enemies by unknowingly entering their trap.

You should not think that you can only learn from those who praise you, help you, and associate with you very closely. You could learn many things from your enemies. You should not think that they are entirely wrong just because they happen to be your enemies. They may also possess certain good qualities.

You cannot get rid of your enemies by returning evil for evil, you would only make more enemies in this way. The best method to overcome your enemies is to radiate your compassionate love towards them. You may think that this is impossible or does not make any sense, but it is the proven way of every cultured man. When you know that there is someone who is very angry with you, you should first try to find out the main cause. If it is due to your mistake, you should admit it and do not hesitate to apologise to him. If

it is due to certain misunderstandings between both of you, you must enlighten him with a heart-to-heart talk.

If it is due to jealousy, try radiating your compassionate love. You could influence him with your mental vibrations. You may not be able to understand how it works but the experiences of many people have shown that it is the most powerful, intelligent and easiest method to win friends. It is highly recommended in Buddhism. Of course, to do this, you must have confidence and patience with yourself. By doing this, you will be able to make your enemy understand that he is in the wrong. Besides, you would also benefit in various ways for not accommodating enmity in your heart.

Compassionate Love

As long as there is one fellow creature whom you can console with your kind words, whom you can enliven and cheer by your presence, whom you can help with your worldly possessions, however little that charity may be, you are a precious member of the human race. You should never be disheartened or depressed.

There may be times when those whom you love do not seem to care for you, and you are apt to have a heavy heart, but there is no justification for feeling dejected. What does anything matter so long as you know that you are full of compassion for your fellow men? One should never depend on others for one's happiness. *He who expects to secure satisfaction in life from others is worse than the beggar who kneels and cries for his daily bread.*

The Menace of Drug Abuse & Alcoholism

Alcohol has been described as one of the prime causes of man's physical and moral degradation. Currently, another more vicious form of abuse, the use of harmful and dangerous drugs, especially heroin, has created a much more serious human and social problem. This problem is now worldwide. The repercussions of drug abuse are more serious and deadly than those of alcoholism. Theft, robbery, sex-related crimes and swindling of vast sums of money have occurred under the pernicious influence of drug abuse.

Drug lords, not being content as death merchants, have even tried to control weak governments through corruption, bribery, subversion and bombings. As a matter of

public policy, governments have to protect their citizens against drug abuse. Yet, drug lords, with their devilish schemes, have threatened the very foundation of society — human dignity. Spokesmen of conscience and their families constantly run the risk of death because they dare to cross the lawless path of the drug lords.

Without international co-operation to stamp out this evil, the vitality and the future of many nations will be bleak indeed. Countless millions of hard-earned dollars have been spent worldwide to help the addicts get rid of their evil habits but the maddening craze persists. It is our duty to help in whatever manner we can, to eradicate this dreadful menace and prevent our children from getting near drugs.

Life as a drug addict or an alcoholic is a life of torture and hell on earth, leading one to an early death.

Drunkenness

Drunkenness expels reasons,
Drowns memory,
Defaces the brain,
Diminishes strength,
Inflames the blood,
Causes external and internal incurable
wounds.

It is a witch to the body,
A devil to the mind,
A thief to the purse,
The beggar's curse,
The wife's woe,
The children's sorrow,

The picture of a beast,
And self-murder.
A drunkard drinks to others' health,
And robs himself of his own.

As human beings, we should have self-control to distinguish between what is good and evil. Keep away from drug abuse and alcoholism and help others to do so. That will be the greatest service to humanity.

You Create Heaven and Hell Here

“If you want to live in this world peacefully and happily, allow others to live peacefully and happily too, so that you can make this world worthy of life.” Unless and until you adjust yourself to live according to these noble principles, you cannot expect happiness

and peace in this world. You cannot expect to get happiness and peace from the heaven simply by praying.

If you act according to moral principles by upholding human dignity, you can create your own heaven right here in this world. You can also create the hell-fire on this earth itself if you abuse valuable human life. By not knowing how to live according to this universal cosmic law, we often stumble. If each man tries to lead a harmless and respectable life, people can enjoy real heavenly bliss better than the kind that some people hope to gain after death.

It is superfluous to create a heaven elsewhere to reward virtues, or a hell to punish vice. Virtues and evils have inevitable results in this world itself regardless of religious faith. Compassion for all beings is the only way to

create heaven. We can have this irresistible, luminous ideal for the good of society and mankind, by cultivating tolerance, compassion and concern for others' progress and happiness. We have progressed to this stage as a human race because illustrious individuals have shown us the way. By helping others morally, you help yourself and by helping yourself morally, you help others.

A Happy Married Life

In a true marriage, the husband and wife think more for the partnership that they share than for themselves. Marriage is a bicycle made for two. A feeling of security and contentment comes from mutual efforts. Impatience and misunderstanding are responsible for most family problems. A wife is not her husband's servant. She deserves respect as an

equal. Though a husband has the breadwinner's duties, helping out with household chores does not demean a husband's masculinity. At the same time, a nagging and grumpy wife is not going to make up for shortages in the home. Neither will her suspicion of her husband help to make a happy marriage. If her husband has shortcomings, only tolerance and kind words will help him to see the light. Right understanding and moral conduct are the practical aspects of wisdom.

Marriage is a blessing but many people turn their married lives into a curse. Poverty is not the main cause of an unhappy married life. Both husband and wife must learn to share the pleasure and pain of everything in their daily lives. Mutual understanding is the secret of a happy family life.

Do Not Worry

The secret of happy, successful living is to do what needs to be done now, and not worry about the past or the future. We cannot reshape the past, nor can we anticipate everything in the future. There is but one moment of time over which we have some conscious control and that is the present.

Many people just worry about the future. They have to learn to adjust themselves to the circumstances. Whatever castles they may build in the air, whatever dreams they may have, they must always remember that they are living in this world of constant friction and change.

"There are no stars which we could trust,
There is no guiding light,
And we know that we must
BE GOOD, BE JUST, BE RIGHT."

Pillars of Success

Failures are but the pillars of success. To learn from our failures is to achieve success. Never to have failed is never to have won. Unless we experience failure and its bitterness, we would never appreciate the sweetness of victory. It becomes merely a turn of events that is of little or no interest. Failures not only help us to succeed, they make us energetic, enthusiastic, and rich in experiences.

"We live and work and dream,
Each has his little scheme;
Sometimes we laugh,
Sometimes we cry,
And thus the days go by."

The Real Beauty

Physical ugliness is not a handicap to a

charming personality. If an ugly person cultivates the virtue of compassionate love, that love will show in so many winning ways – serenity, radiance, kindness and gentleness. That kind of attractiveness will easily compensate for any shortcomings in appearance.

By comparison, a handsome person, with airs or conceit, will look very unappealing and repulsive. Inner charm is the real beauty. It has a special quality and attractiveness.

Why is it Difficult to Depart from this World?

For most people, death is an unwelcome event. With so many cravings to be satisfied, the business of living in spite of enormous suffering is never quite finished. People feel more comfortable with the illusion of happi-

ness than with the reality of death. If they have to think about it at all, it only has a slot at the eleventh hour.

Attachment to worldly life creates a fear of death, but the truth is that all life is nothing but suffering. Death is natural and inevitable. It is not half as frightening as the thought of dying itself. The mind has an ability of its own to create and to stretch phantom images of death. The reason is that a mind, which is not trained to see life with all its impermanence and unsatisfactoriness, is likely to cling to illusions just as a drowning man will cling even to a straw.

It creates uneasiness even for those who pray fervently to an imaginary supernatural being for forgiveness and a place in heaven, when life seems hopeless. Of course, the fear

of death is a manifestation of instinctive self-preservation, but there is a way to overcome that fear. Do some selfless service for the welfare of others to gain hope and confidence in the next life. Altruism purges all selfish attachments.

Purity of the mind and detachment from worldly things will ensure a happy parting from this world. It is the constant contemplation on death to understand the impermanence of life, and the wisdom to correct the wrong way of living, that take the fear out of death. Strengthen the mind to face the facts and realities of life. Avoid unrealistic and impracticable ambitions. Develop self-confidence. Then you will be more relaxed in overcoming your difficulties in life.

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您忧愁苦恼吗？如果您有这种感觉，就请您读这本小册子。它能让您对自己的问题有更深入的了解。这本小册子就是献给您和那些被不应有的忧愁所笼罩的人。

忧愁和恐惧

忧愁和苦恼经常形影相随，一齐出现在我们的生活中。如果你感到忧愁，你就会苦恼；如果你感到苦恼，你就会忧愁。我们一定要面对现实，但不能让现实征服我们。我们应该以坚强的意志力、容忍与决心，正确地了解我们的情感，并善用智慧来引导情感，消除忧愁和苦恼。

忧愁是我们自己制造的。我们没试着去了解或认清个人的主观情感，而对事

物产生错觉，因此我们心里便生起了烦恼。如果我们能够正视一切事物，便不难发现这世间上并无一物是永恒的，这包括了我们的执着所引起的烦恼。对事物有了正确的了解后，我们便能找出补救的方法来驱除忧愁和苦恼。除此以外，我们需要学习放弃自私的心理，把精力转向服务人群，才能找到真正的和平与快乐。

许多人有期望、渴望、害怕和忧虑等情绪，却不懂得如何有效地转化这些情绪，他们甚至觉得羞愧，不敢自我承认这些情绪的存在。但不论他们如何掩饰，或把这些情绪窒塞起来，这些情绪总会找一个出口发泄，结果影响身体机能的运作，使它不正常，而引致种种慢性疾病。只要我们能够训练我们的心，通过

正确的禅修或内心修持，就能把这些不良的情绪驱散。

当你有心事时，不要在每个人面前拉长脸儿，你只把心事向那些真正能帮助你的人和盘托出。如果你能在重重困难中依然保持笑容，那是多么美好的一回事。只要你真正有心去尝试这么做，你就一定做得到，而且这并不困难。许多青年对于失去异性的友谊而过度忧愁，他们深感挫折和失望，因此作出种种思量，有的甚至走向自杀之途，也有些人因此进入精神病院。就是这样，许多在感情上受过伤害的人过着苦恼的生活。这些不幸的事件之所以会发生是因为他们对生命缺乏正确的认识及了解。无论如何，生离死别是不可避免的。这种情形可能会在人生的早期、中期或晚期发

生，但它最终还是不可避免的事实。当这种离别发生时，我们要尝试找出原因在哪儿。如果离别是不可避免的，我们要有勇气接受它，应明白这是生命性质的表现。

佛陀说：“只有愚蠢的人才会产生恐惧，有智慧的人是不会产生这种情绪的。”恐惧只是一种心理状态，它是可以受控制和引导的。反面的思想作用会产生恐惧，而正面的思想作用产生的是希望和理想。这些思想作用其实都是由我们自己选择的。

每个人都有能力完全控制自己的心，这是人们唯一可以完全控制的范围。当心念生起时，人类便创造了事物，而恐惧也是如此被创造出来的。

有一次，一位学生问一位英国著名的

解剖学家什么是医治恐惧的良方，解剖学家回答：“是替别人服务。”这位学生听了感到惊奇，并要求他加以说明。他说：“你的内心不能同时存有两套对立的想法，一套想法常把另外一套赶掉。例如：当你的内心已充满了无私助人的念头，你就不能同时感到恐惧。烦恼比岁月更易催人老。长期的忧虑会扰乱身体正常的运作。反过来说，如果你能经常带给别人快乐，自己也一定会觉得快乐，因为你的内心已无法同时储存那些扰人的烦恼了。”

自然的呼唤

现代人为了追求物欲，不听自然的呼唤，脑海里充满了对未来的快乐憧憬而忘了把握当前的这一刻，更忽略身心的

需要。这种违反自然的行为，是由于对宇宙人生和最终目标有着错误的观念而引起的。这是现代人所有失望、忧虑、恐惧和不安的来源。一个真正爱好和平的人一定不会干扰别人的自由，也不会以干扰和欺骗他人的方法来追寻自己的快乐。

林肯说：“你能够一直欺骗一些人，你能够一时欺骗所有的人，但你却不能够一直欺骗所有的人。”

如果人类凶残，就会经常通过错误的行为、言语和思想来行事，而违反宇宙自然的规律。因此，大地可能再也无法提供给人类有利的资源而使我们面临种种灾害。

反过来说，如果人类依照宇宙自然的规律来做事，正直地生活，以道德修养

来净化周围的环境，把仁爱撒播给所有的众生，那便可以改善环境，为人类带来幸福。

你也许是个忙碌人士，但别忘了每天至少花几分钟的时间阅读一些有意义的书籍。这个习惯能缓和紧张的情绪，使人忘却烦恼，让我们在身心方面有更健全的发展。如果你有宗教信仰，就应该经常花几分钟的时间，对自己的宗教加以思考，消除心中的烦恼或疑团。

精神的健康和犯罪的倾向

谈到健康方面，结核杆菌和癌症并不是现代最可怕的疾病，结核杆菌已差不多完全受控制了，我们很有可能在不久的将来也能找出治疗癌症的方法。现代最可怕的是各种精神病的增加。人们已

被迫建立更多病院来容纳那些有精神问题的人，但还是有许多人需要医药的照顾却得不到。

也许有人会问为什么要把社会中的犯罪者和精神病患者牵连在一起。澳洲医生及精神病学家富洛伊德的研究直接、广泛地显示出正面的结果，它指出所有罪犯都同时患有精神病症。因此他们需要精神上的治疗多过于惩罚。只有对问题采取胸襟阔大的看法，我们才能够纠正或扬弃错误的观念或报复的动机，以正确、革新的方法，有效地解决问题。

明了他人的情形

我们没有观察他人的生活情形，往往都无法了解那些社会阶层和财富与自己

不同的人所过的生活情形。就如一个健康的人不了解病人的感受，或自幼即残障的人体会不到健全者有充沛精力的感受。

由于我们生活经验的不足，便不能真正地了解到他人的处境和感受，也不容易表现出容忍的精神，因此我们必须从多方面吸取经验。旅行就是个很好的途径之一，能让我们增广见闻，但我们要注意不能太奢侈地享受，否则便体验不到不同生活阶层的种种经验。

人类的不快乐

佛陀指出，人类之所以得不到真正的快乐是因为追求错误的东西。例如，他们希望能以金钱换来快乐，拥有管制他人的权力，并希望死后还能永生。这些欲望令人自私，完全不在乎他人的感

受。当愿望无法满足时，人们便感到不安和不满。唯一能够有效地避免这种感觉的方法就是驱除欲望。这件事很难办到，但是一旦成功地驱除欲望，我们的心就会感到无限安乐与祥和。

我们其实并没有享受欢乐，反而被欢乐征服了，例如：我们得消耗大量的精力和无限的忧虑来追寻欢乐。追求这种感官上的欢乐，受苦将比享乐的时光还来得多。

时间将治愈我们的创伤

不如意的事都会成为过去。今天能使你流泪的事也将会被淡忘。也许你还记得你曾哭过，但却未必能记得使你哭泣的原因。如果我们能在成长的过程中想到这一点，便会发现自己曾为了白天不

愉快的事而失眠，或者为了憎恨某人而念念想着如何去报复。也许我们会一时对某些事物感到非常生气，但事后回想起来，往往又觉得自己太过小题大作。要经过一番自我检讨，我们才能恍然大悟，发现原来我们在不快乐时是需要浪费不少的时间和精力的。其实只要我们把思绪引到别处去，就可及时阻止这些不快乐的经历发生。

不论我们有什么烦恼，有多么悲伤，时间能治好我们的创伤。其实在一开始时，我们就能避免受到伤害。我们为什么要让别人和烦恼来浪费我们的精力，使我们不快乐呢？答案是：他们并没有使我们不快乐，而是我们自己使自己不快乐。

你可能在办公室或其他工作场所遇

到一些不如意的事，但是你不该把这些事带回家中，恶化家庭的气氛。其实任何问题都有解决的办法，办法就是把自己从私欲中解放出来，和排除各种形式的混乱和无知。

当我们还没有找到一个适当的方法来解决任何问题时，我们时常都有找一个代罪羔羊的倾向。我们并不愿意承认自己的短处，觉得把错误推到他人身上或责备他人是件比较容易做的事情，甚至为此感到高兴，这种态度是完全错误的。我们不应对他人表示憎恨或生气，应以和谐的方式，勇敢地面对和解决任何问题。

幸福与唯物主义

许多人相信只要他们有钱就可以解

决所有的问题，但却没考虑到金钱所带来的其他负面影响。单靠金钱是无法解决所有问题的。许多人就是不正视这一点，而用尽毕生的精力来搜集“东西”。当这些“东西”无法满足他们的欲望时，他们就会重新搜寻新事物。实际上，他们得到的越多，欲望就越强，因此永远也不觉得快乐或满足。

以下的箴言可以在我们失去“东西”时，给我们很大的慰藉：

“不要分这是你的，那是我的，只要说这到你那一处去，那到我这一处来，那么当东西已失去它的光彩时，我们才不会感到不快乐。”

我们不应该挥霍和渴望财富，应该善于利用它在自己或他人的福利上。如果只注重财物方面的享受，而忘了你对国

家、人民和宗教的责任，你仍然会在离开这世界时，被忧虑所困迫。最后，你也不会从这些辛苦赚来的财产中得到利益。

希望能以赌博赢取财富就好比希望云层能遮挡烈日一样，而希望通过努力得到进步和繁荣就犹如盖一间房子来抵挡那烈日和风雨。

“人死了，财产带不走，亲友们也不能陪伴我们。只有生前所造的恶与善业，形影不离地随我们而去。”

许多东西好比神话中的三个愿望，未得到时，我们希望它们将带来欢乐，可是得到之后，却令我们失望。如果我们有一大笔钱，这可算是一件称心的事，但我们或许会为了如何使用或保有它而操心或做傻事。有钱人开始遭受精神上

的苦恼，他们不清楚朋友重视的是自己或是钱财。人们往往因为不想失去心爱的物品或心上人而产生恐惧。当我们坦诚地观察所谓“快乐”时，就会发现它只是心中的海市蜃楼。这种快乐是不完整、无法保留的，而且不管怎样快乐，我们还是存有害怕失去这份快乐的心理。

钱财只能装点你的家，却不能装璜你的心。衣服能装饰身体，却不能掩饰你内心的污染。只有良好的行为、优良的品德才能庄严你自己。

人们取得幸福的方式应该是无害的。如果把自己的快乐与享受建立在别人或其他生命的痛苦上，那么享受就失去了它的意义。佛陀说：“不以伤害他人的方法来谋生，即是有福者。”

快乐好比香水，你不可能只把它倒在

他人身上而自己没沾到点滴。你也许无法改变世界来满足自己的需求，但你可以改变自己的心境以寻求快乐。也只有在做好事时遇上挫折，你才会获得比他人更大的满足感。

达尔卡纳基说：“只要我们不去想关于恩惠的事，以欢喜心付出，便能寻求内心的幸福。忘恩负义好比自然生长的野草；感恩图报却好比一株玫瑰，我们得栽培、浇水、爱护它，它才能成长。”

安住你的心

人的心深深地影响着他的身体，如果我们随意地让它去想些不良或不健全的事物，那将会造成灾害，甚至对生物构成生命威胁；可是如果运用得法，它也能治好身体的病痛。当我们了解正精

进，并以这正当的努力专注于正确的思维，它所产生的效果是很大的。只有纯净和健康的思想才能引导我们过健康、轻松的生活。

佛陀说：“没有敌人能比自己的贪婪、憎恨、妒忌的思想更加能伤害自己。”如果一个人不懂得如何依据环境来调节他的心，他则好比一具行尸。

把心转向自己，从内心寻找快乐，你将会时常找到一个无尽的快乐泉源，正等待着你来享受。

只有安住你的心，使它沿着有次序的正路进展，才能够带给你和社会许多好处。散乱的心是大家的负累，世界上所有混乱事件都是人为的，是由那些不懂得如何控制及调和自己的心的人所造成的。

平静并不是弱点。一个有修养的人会

经常保持他平静的心。当事态平顺时，保持平静并不困难。可是遭到打击的时候，仍然能沉着应付，却很不容易做得到，这种精神值得培养，它能使人的品格更坚强。请别误以为只有那些喧闹、多话和紧张型的人才是坚强、有权威的。

明智的行动

人应该懂得在适当的时机和地点，以适当的方式来运用他的青春、财富、势力、精力和学识为自己和他人谋福利。如果他误用了他的优越条件，最后伤害的还是自己。此外，人也应该有足够的勇气承认自己的弱点，有勇气面对自己的恐惧感，在失败时正气凛然，在成功时谦虚温和。

有些人由于好运当头，突然间获得一

大笔款项、财产或继承了一大笔遗产，但在这些人当中，只有极少数的人知道怎样保有和维护这些新财物。这些不劳而获的财富，通常对他们来说并没有真正的价值，所以很快就挥霍掉了。人们必须要以一些普通常识来善用他们的财物，才不会造成不必要的浪费。

自我调整

我们生活在一个蜕变的世界里，但很少人体会到这个事实。人不应该顽固地守着古人和祖宗流传下来的风俗、传统、习惯和信仰，以为我们一定要永远遵循着它们。如果人类的思想这么狭隘，那么社会就没有进步了。虽然有些传统是好的、值得保留的，但是我们也要看它们和现代的社会能否融合。在另

一方面，家长和长辈们往往不能够忍受他们的下一代所过的摩登生活方式，他们希望看到自己的子弟们遵循着旧风俗和传统。这并不是一个值得采取的态度。只要是无害的，我们应该让子弟们与时代并进。做家长的应记得他们自己年轻时流行的生活方式也曾被自己的家长们反对。保守的老一辈和摩登的新一辈之间的冲突对社会的进步并没有好处。当然，如果孩子们被不良的现代社会风气影响而误入歧途，家长就应该毫不犹豫地纠正他们的错误，并耐心地引导他们。

另外，不管我们喜欢与否，我们都应该学习容忍他人的见解和风俗习惯，但是我们要清楚地知道，容忍并不代表我们一定要遵循这些作法。

每个人都是人类的一份子，对世界上所发生的事物都应该负起责任。我们不应该太关注这社会能否变得更富有人情味。我们应该反问自己有没有使社会秩序变得更好。这种道德观念使我们能认真地对待生命。这样的人生才是真正快乐的人生，所以每当我们对现状感到不满时，我们应该想办法解决，而不先去理会社会的反应。

当你被讥笑或批评时，无论如何你得明智地以说笑的方式来答复他们而不和他们争吵。当你在游戏中输了，不要发脾气，因为这样不但会影响他人的兴致，还会使你完全放弃反败为胜的机会。

你不能纠正世界上的每一个人，使天下太平，正如你不能移去全世界的石头和荆棘，使所有的路径平坦。要走得平

坦就得穿一双鞋。要得到内心的平和就得知道如何守住自己的感官。

其实有许多方法可以纠正一个人的错误。在公众场所批评他、谩骂他或厉声责备他并不能纠正他。如果你能善意地告诉他，你的目的在于纠正他的错误，他将会听你陈述。有一天，他将会感谢你的指示和好意。每当你表达对于某事物的意见时，不要用会伤害他人感情的字眼。你可以温和文雅地、谦让礼貌地或圆融周全地来表达你的意见。

当你的错误显露时，千万别发脾气。你可能会以为发脾气或吵闹可以压制或隐藏自己的短处，但那是错误的态度。

我们也不应揭露朋友的秘密。即使你和他的关系不好也不能把对方的秘密泄漏出去。如果你不守信用，别人将看轻

你，不再信任你，而且对你的人格会有所怀疑。

做人要公正

当你心情不好或激动时，不要对任何事情作仓促的决定；当你心情兴奋时也不要急忙作出决定。因为在感情用事时所作出的决定往往会使你后悔莫及。你必须让你的心平静下来，冷静地思考过后，你的判断能力才会公正。

我们应该培养宽容、忍让的精神，才能避免作仓促的决定，并且同情有困难的人。为了避免吹毛求疵的倾向，我们要了解到即使最完善的人也难免会犯错，何况别人的弱点时常都能在自己身上找得到。

谦卑

佛陀出家时，就放弃了尊贵的王子身份，表现了谦卑的精神。即使成佛后，他也不会显得骄气凌人，更从不以自负的态度说法。对于身份低微的人，他也不会拒之千里，所以我们应该学习这种谦卑的精神，做个有智慧的人。

不要浪费光阴

人不应该为不愉快的过去而耿耿于怀，或把时间浪费在游手好闲的日子里，因为这样不但会引来恶报，也显示出他没资格处于崇高的地位，所以我们要切记尽量在有生之余行善，不要浪费光阴，否则害人害己。因为很多时候，我们浪费的不仅是自己的时间，也同时浪费了别人的时间。

容忍和耐性

对一切事物都必须要有耐性，愤怒会引人走向没有出路的丛林。在发怒或激怒他人的当儿，我们也同时伤害到自己，削弱自己的体力及扰乱自己的心神。一句粗鲁的话，好比离弓的箭，不能收回，即使你道歉一千次也无济于事。

有些动物在白天看不见东西，有些则在晚上就成了瞎子；而一个极度愤怒的人，不论昼夜都无法观察到任何事物。

当你生气时，是与何人何物争吵呢？其实你只是与自己斗争罢了，因为自己才是自己最大的敌人。你的心是你的挚友，也是你最可怕的敌人。你必须要以戒、定、慧来驱除盘踞在你内心的贪、嗔、痴。一些人患上心脏病、风湿症、癌与皮肤病，这些疾病都源自于长期的怨

恨、嗔恚和妒忌。这些具有杀伤力的情绪毒害内心深处，诱发潜伏在身体里的病菌滋长。

以德报怨

如果你要消灭你的敌人，首先你必须将嗔恚除去，因为它是你体内最大的敌人。

反过来说，如果你正为敌人的话感到烦恼，这表示你正顺着敌人的心愿，不知不觉中堕入他们的圈套中。

不要以为你只能从称赞或帮助你的人或与你关系良好的人身上，才能学到东西。其实从敌人身上，你也一样会学到许多东西。不要因为他们是你的敌人而完全否定他们，他们也会有好的一面。

以怨报怨并不能消除敌人或仇恨，因为这样只会招惹更多的冤家。最好及最正确的方法，就是以仁慈的心来感化他们，抵消仇恨。你也许会认为这是不可能或不合理的一回事，但这种方法却被每个有修养的人所赏识。当某人对你非常生气时，你须试着找出他对你不满的原因。如果错在于你，你应坦白承认而且毫不犹豫地给对方道歉。如果是由于两人之间的某些误会所导致，你须诚意恳切地和他交谈，试图打开大家心中的顽结。如果是由于妒忌或某些不良情绪所引起，那你就应该以仁慈的心来影响他。或许你不明白这个方法是如何发挥功效，但透过许多人的经验，证明了这是最有力、最明智和最容易的方法。当然，这样做需要有自信心和耐性，才能

让对方了解他所犯的错误，同时排除你心中的仇恨，而从中获得不少的利益。

慈爱

只要世上还有一个人需要你的安慰、会为你的存在而感到欣慰，或因为你的慷慨解囊而得到解救，无论你的贡献多少，你都是人类的瑰宝，你不应感到灰心或难过。

也许有些时候你所挚爱的人似乎不再关心你，使你心情沉重，但这不应成为你沮丧的原因。只要你心里充满仁爱而且慈悲待人，即使受者忘恩负义不理睬你，那又有什么关系呢？我们千万不可靠别人带给自己快乐。一个渴望从别人身上得到满足感的人，比跪着求食的乞丐还糟。

醉酒

醉酒令人丧失理性、记忆力昏沉、脑筋损坏、体力削弱、血液沸腾，导致身体内外无法医治的伤害。它是肉体上的巫师，精神上的魔鬼，道业和钱财上的盗贼，使乞丐遭殃，妻儿苦恼。酒徒的生活写照好比野兽的生活，不但自我摧残，还害人害己。

身为人，我们应该懂得自制，并且分辨好坏。我们除了要远离酒精及不良的药物之外，也应该帮助他人做到这一点才算对社会有所贡献。

唯心所造的天堂与地狱

世界史告诉我们，种族歧视、肤色隔离、宗教狂热、政治垄断和财富的迷恋，都对世间造成了很大的不幸、痛苦及烦

恼，并残酷地剥夺了无数的生命。这些事件不曾带给我们快乐、祥和。

如果你想要在这世界上安宁、愉快地生活，你必须允许他人也能和你一样，过着安宁、愉快的生活，使世界成为一个值得居住的地方。唯有这样做，你才能够期待幸福与世界和平。

如果你照着正确的道德观念来做事，你便在这地球上创造了属于你自己的天堂。反过来说，如果你滥用生命，你便给自己创造了地狱之火。如果人不懂得如何依照自然的宇宙规则来生活，就会经常受到挫折，并作出埋怨和批评。如果每个人都尝试调整自己，而不埋怨和批评他人，我们就能享受到比一些人想象中的天堂生活更愉快的乐趣。但不要为了善报而制造天堂，或为了惩罚他人

而制造地狱，因为那都是虚假的。我们应该对万物发起慈悲心，才能够创造真正的人间天堂。另外，你必须明白，以正确的道德观念来帮助他人的同时，你也帮助了自己，你的道德化的生活也同样会间接地帮助他人。

美满的婚姻生活

在一段真正的婚姻里，男女应该注重的是对方以及他们之间的关系，而不是各自的利益。婚姻是一种交织兴趣以及共同享福与患难的结合。双方都应努力地为共同的利益设想，而不为个人的利害计较，才能建立有安全感和称意、美满的婚姻。

夫妇之间、父母儿女之间和亲友之间多数的烦恼和忧虑，是由于种种的误会

及缺乏耐性所导致。丈夫应该尊敬妻子，不应把她当作佣人看待。虽然他赚钱养家，在空余的时间，他也有义务帮忙妻子做家务。在另一方面，当家中有任何缺乏时，妻子不应对丈夫埋怨或唠叨不休。她也不应怀疑丈夫。假如他真的有些缺点，妻子应该和气地与他诚恳地谈论，以纠正他或改善情况。妻子须学习容忍，不应烦扰丈夫。

婚姻是一种幸福，但是许多人因为缺乏谅解、容忍及耐性，而使自己的婚姻生活很不愉快。贫穷并不是引起婚姻问题的主要原因。夫妻在日常生活中都必须同甘共苦。互相谅解是快乐家庭生活的秘诀。



接受批评

称赞就如糖，它虽然甜，吃多了也会生病。批评就如药丸或药物注射，这种药物的治疗过程虽然痛苦，但却能把病治好。我们应该有勇气接受批评，而不是害怕它、拒绝它。

其实我们在别人身上所见到的丑恶就是我们自己本性的反照。一个人的私生活、境遇和世界，乃是自己的思想和信念的反照。人好比镜子，随各别的特性显现出来，所以人们看世间的人、事、物，也应该像照镜子一样，将自己的影子如实地映照。

处理自己的事情

如果你能处理自己的事情，而不过分干预他人的事，那是多么适当的行为！

佛陀给予我们忠告，他说：“一个人不应留意他人的过失、他人所完成或未完成的事，而应注意本身的行为是否妥当。”

佛陀又说：“那些经常留意他人的过失的人，容易动怒，因此自己反而增长了本身的污点。”

“要看到他人的过失很容易，自己的过失反而不容易被察觉到。一般人在挑他人的过失时就如扬去谷壳一样，非常仔细；但自己却像个狡猾的猎禽者，把自己的过错隐藏起来。”

“尊贵的人做事不离正轨，让事态自然发展而不耽染世间的悦乐。有智慧的人无论在痛苦或快乐中，都一样保持处事泰然的态度和清净的心。”

没有人能够不被斥责和不被批评地活在这世界上。佛陀说：“你保持缄默，

别人要怪你；你少说，别人要怪你；你多说，别人也要怪你。”佛陀接着说：“过去、现在和未来，并无一人被所有的人责怪或被所有的人称许。”批评你的人不完全都是你的敌人。你可以借着别人对你的批评，找出自己所看不到的缺点或错处。千万不可因为受到了一些批评就放弃了你可能正进行得既良好又有意义的工作。如果你能够不受批评的影响，并提起勇气继续完成这项工作，那你便是一位能干一番大事业的人，无论你在何处，你都会成功的。

不必烦恼

快乐和成功生活的秘诀，在于把握现在，不为过去与未来的事情操心。我们既不能回到过去以改变既成的事实，也

不能预知每件将来要发生的事；惟有现在的一刻是我们有能力控制的。

许多人只为他们的将来操心。如果他们能依据日常生活中所发生的情况，作适当的自我调整，他们就不必再为将来的事情烦恼了。无论心中有什么梦想或憧憬，他们得牢牢地记住他们正处在一个不断转变的世界里。

成功之母

失败乃是成功之母。我们必须从失败中学习，才会得到成功。不曾失败过就等于不曾胜利过。我们经历失败和它附带的作用后，我们才能够完全感受或体会到胜利的成果。如此，才不会觉得胜与败只是形势上的转变而已，所以失败间接地为我们带来成功，也使我们产生仁

慈、同情和谅解之心，并丰富我们的生活经验。

真正的美

如果一个人生来丑陋，无论他的相貌有多难看，只要他有一颗仁爱的心，便能使他在不自觉中散发一种永恒的内在美。这种美自然地流露出来，使他富有魅力，这是无法从肤色或轮廓中展现出来的。

我们试举出一个样貌俊美的人，有时人们并不被他或她所吸引，因为他或她的俊美沾上了虚伪或傲气。反过来说，如果一个样貌丑陋的人充满了仁爱，说话柔顺斯文，而且待人彬彬有礼，他将成为众人的焦点人物，人人都喜欢和他来往。

和平的终结

人往往不是受到事物的干扰，而是因为自己对事物有不同的观点而反被这些观点困扰着。以死亡为例子：死亡本身并不可怕，我们要克服的只是我们心中对死亡的恐惧感。

由于我们爱惜生命，而且有许多欲望，便对死亡产生了恐惧。它造成了忧郁，使人经常裹足不前，不敢作适当的尝试而活在恐惧中，他们也深怕被疾病或意外夺走那微薄的小生命。其实死亡是自然的，而且是不可避免的事实，并没有我们想象中的那么可怕。我们的心擅长制造或夸大死亡时的情景。这是因为我们的心在没有受过训练的情况下，无法深入地体会到生命的无常及苦，所以我们经常执着于假象，就如一个快要

淹死的人一样紧抓住一根水草不放。

那些对生命感到失望，而把希望完全寄托在天堂或经常向心中的神明祈求原谅的人，心里其实常有许多的不安，并希望死后能投生到那儿。在这些害怕和希望的浪潮中，没有人能得到真正的快乐。我们很难歧视或漠视这种自我保存的心理，可是却有一个可靠的方法可以克服它，那就是忘记小我以服务大众，把对自己的爱转向大众。忙于帮助别人，将使你忘却那些颓丧自私的缠缚、欲望、傲慢和自以为是的错觉。

因此帮助别人也等于帮助自己，自己将在不知不觉中学会如何放下，而从中获得真正的快乐，即使即将离开这个世间，我们的心还是无比安乐的。

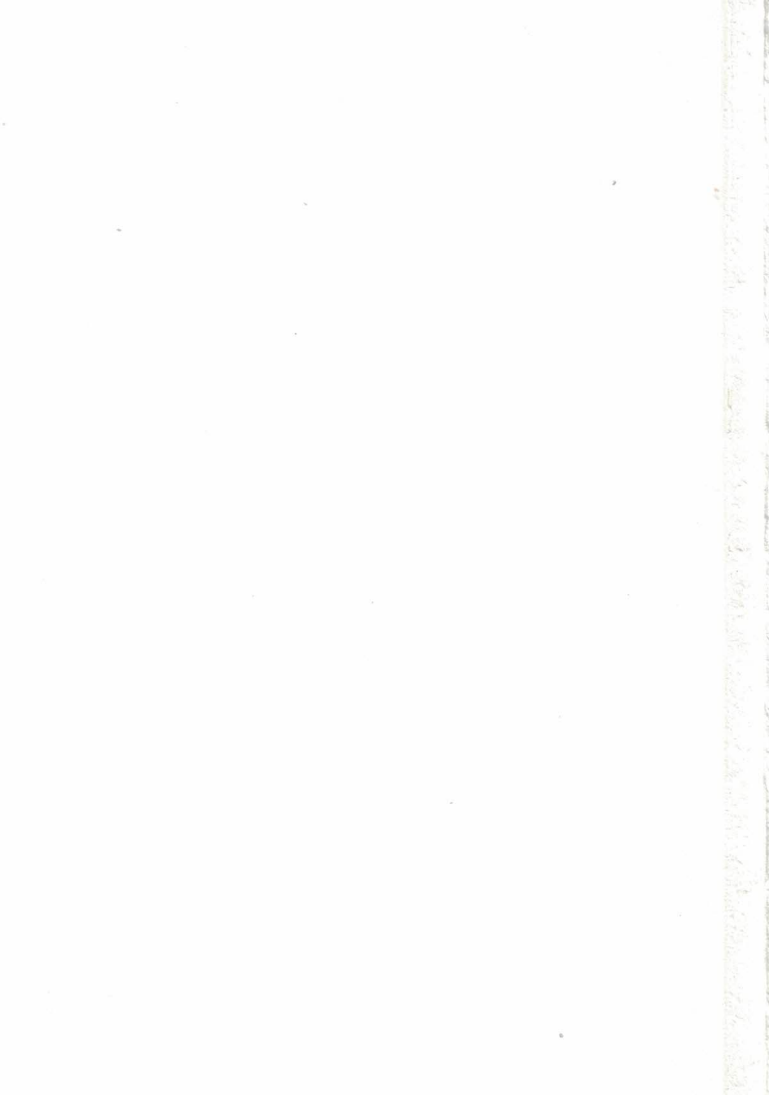
只有经常对死亡加以思索，才能让我

们了解生命的无常。这么一来，我们便能生起智慧以纠正错误的生活方式，消除对死亡的恐惧，使我们的心的能够接受与面对现实，而不追求或执着于毫不实际的抱负。我们必须建立起自信心，才能够从容不迫地克服生活上的困难。



回向

愿以此功德，
普及于一切，
我等与众生，
皆共成佛道。



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